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One-on-top-of-another (a man bought two shawls and wore them home thus) 551
Begging for yucca fruit (from an incident at camp)

Self-explanatory names are:

Looking Back	Gambler
Having No Pet	One Who Never Plants
Back to the Fire	Girl Follower
Many Garments	One Who Lies Down Curled Up
Garment Falling Off	Dizzy One
Blisters	Bed Wetter
Fish Smell Mouth	Girl Beckoner
Ridge Face	Rat Ear
Neck Tendons	Yellow Legs
Gourd Head	

2. Sexual names. These were given in obscene jest by a woman or by the berdache and referred to the sexual parts, not of the person named but of the speaker. A divorced wife, on parting from a man, often labelled him with such a name. It was also given by one with whom he had had a sex relationship, often also in jeering invitation. The name was made public by the giver, who shouted it after the man when others could hear. The recipient of the name, far from feeling embarrassment, regarded it as a proof of prowess. He accepted it and was regularly called by it, even by his wife and family. 551 522 831
Some names are: Vulva-with-hair-growing-downward, Big Vulva, Skirt String, Long Anus.
3. Enemy names. It was customary, when a dead enemy was left on the field or near the village after a raid, for all who could to gather round the body and shout comments, without touching it. Such comments constituted nicknames for the shouters. 551
Some names mentioned are: Wild Cat's Back (because an Apache's back was spotted [with paint?]), Long Bones, Full of Dirt, Yellow Face, Gold Breasts (the last of a girl).
This would seem an excellent opportunity to acquire a striking name but in at least one instance the calendar stick reports that a party of men heard there were some dead Apaches nearby but did not go there "because they were afraid of what the people would call them".

The use of a man's descriptive nickname persisted along with his sexual or enemy name so that an individual often had several appellations. Though the derogatory descriptive names were accepted and answered to without objection, many tried to get them changed to something which suited their personal taste. No man

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836 this way of life but simply gave up and allowed her to have her way. If she had children, they would take care of them, since no stigma attached to a fatherless child. The only penalty was that they could not find her a husband, because she was not industrious. But when she was ready to settle down, she frequently found one for herself.

The mother of one informant is reported to have been such a woman. She had wandered to the Altar valley, where she met the young chief (American appointed) of a desert village. "Will you take me to your home?" she proposed. "Would you pick cactus fruit for me, grind my corn and fetch my water?" "Yes. I will pick cactus, grind corn and fetch water." She settled down and spent her life as an industrious wife.

Such incidents were not infrequent. In taking family histories, I several times heard the statement, "He married a light woman", without any other comment than a smile. "The light woman can't help it," informants explain. "Her heart bubbles over" (20). "When you talk to her, she doesn't know what you say. Her heart is outside her, running ahead, to the next dance" (31). Some of the most poetic of Papago songs deal with "the wandering heart" of the light woman.

836 832 753 787 Men who were flirtatious and had many sex affairs were also alluded to as playful but they did not form a distinct class like the women. Both men and women might be made ill by dreaming about the playful people. The symptoms were dizziness and lassitude. The cure was to make clay dolls in the form of man and woman and to have someone sing the girl's puberty songs. Lovesick visions were a common ailment and were attributed to several causes. An [824] unidentified root, called tcĭnaca't,[1] was used by men to attract both deer and girls. This root could assume the form of a man, enter a woman's house and cohabit with her after which she would [778] pine. Also the scalps or the Apache effigy in an Enemy Slayer's basket could take the form of a handsome man, and torment women with yearning.

831 825 If anyone, man or woman, thought too much of a person of the opposite sex, even though that person were a spouse, a snake would come and cohabit with the dreamer in the place of the loved one. Many tales are told of people who supposed themselves happily married, while others knew that they were going daily to the arroyo to lie with a snake. The same fate will overtake one who is not yet married and who thinks too much about love. Young people who look dreamy are reprimanded: "What are you mooning about? You must be married to a snake."

[1] cf. Zuni tenatsali.

764 woman had made and any favorite possession; the toys of a child. Food was often interred with the body. Then the house where the death had occurred was torn down, and the name of the dead person was mentioned no more.

Nowadays the dead are interred in cemeteries which are usually blessed by Christian clergy. The bodies are placed in coffins in white fashion, but sometimes extra clothing is buried with them. In some places Roman Catholic and Presbyterian Papago bury their dead in a miniature adobe house under the ground. The house of the dead person is usually not destroyed, particularly if it is a substantial one, and his name is more freely mentioned than in former times.

753 [821] But ghosts are still believed to bring sickness, returning as owls or other animals, usually at night. Most children are terrified of the dark, and many adults are distressed if at night they see an owl or coyote.

825 753 All animals are endowed with supernatural power, which they may use to help humans, but, if offended, to send sickness. This possibility, together with the fact that it may be a ghost, makes any animal a potential threat, hence the Papago fear animals and take great care not to offend them. If you imitate the bobwhite's whistle, the Desert People believe, your house will burn down. If rabbit blood touches your body or eyes, you will have sores or become blind. The breath of dogs will bring illness. Some animals are especially dangerous; the wild horse, for example, is associated with evil. Others are dangerous to children. These are only a few instances of widely prevalent animal superstitions.

Humans may escape the wrath of animals through avoidance. Children are taught not to play near gopher holes and to keep their distance from all other wild animals. Even those which are killed for food are handled as little as possible. But if one must be near animals, he may use magic to protect himself. For example, men who break wild horses take magical precautions against acquiring horse sickness.

753 181 Illness can also be brought on by thinking evil thoughts. The great emphasis placed by the Papago on peaceful living and their avoidance of quarreling has already been noted. A Papago is constantly adjured not only that quarreling is morally wrong but also that the kinds of thoughts that cause quarrels may bring illness.

753 831 According to Papago belief, a special sort of sickness may be caused by letting one's thoughts dwell too much on sexual matters, although the Desert People have a lively interest in sex, and many of their jokes and nicknames are based upon it.

000 If, despite all precautions, a Papago becomes sick, he goes to a medicine

857 another much of the evening. At other times they sit on the benches, watching
527 all that goes on and chatting merrily with their friends. When they grow tired, they join some of their female relatives in the church for a nap.

MODESTY AND SEX TRAINING

864 As indicated earlier, Papago boys and girls of five to ten usually work and play separately. But brothers and sisters or males and females of this age do not avoid one another. When siblings of opposite sex occasionally join forces, they play freely, even to wrestling together for the possession of some desired object. Brothers, sisters, and cousins may roam from one house to another in mixed groups, but couples are not seen alone, even though they are siblings.

Children of five to ten have already developed great modesty about their bodies. A person secludes himself in a room of the house to bathe, and no one enters until he is reclothed. Papago undress only partially for sleeping, so that brothers and sisters sleeping together or in the same room do not expose the genitals. Children scatter behind separate bushes to urinate. Little girls at play are careful to keep their skirts down and pull their dresses well around their legs when they sit on the ground, lest they be teased for immodesty. (Surprisingly enough, when they are scuffling with their brothers, they seem unmindful of their skirts.) Boys playing together are not so shy of exposing themselves and will swim nude in the *charco* or horse tank.

There is no indication that children of this age group are introspective about sex. Sexual intercourse as a part of adult life can scarcely be unknown to them in view of Papago sleeping arrangements, and they all understand the function of pregnancy. Whether adults try to impart sex knowledge to children or they merely pick it up from what they see or hear is not known. Quite probably the latter is the case, since Papago children are trained not to ask questions and verbal explanation (except by way of lectures on virtue) is not a Papago teaching method. There is opportunity for children to acquire sex knowledge
● [831] casually, for jokes and allusions to reproductive processes are rife in everyday conversation. Nor is sex spoken of only among adults; female relatives, for example, sometimes tease fat little girls by saying that they are pregnant.

THE CHILD IN HIS HOME

855 The Papago child of five to ten is usually happy in his home relations. In this period the mother shares with the grandmother the dominant position in the lives of her children. The mother assigns to each child his household tasks and does much of the persuading, arguing, or scolding that is necessary. But she is also responsible for the child's happiness, and he can expect indul-

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796
535 through a low doorway. Other dancers, by twos and threes, did the same, while the dancers already on the floor postured and clowned and apparently made fun of the newcomers. When most or all of the dancers had brought in their gourds and set them up, the whole group ran around to the front of the enclosure and halted for a moment. Then the group again ran to the dance floor, one man carrying an effigy of a deer, made by stretch-
[532] ing a small deer hide over a stick framework, with antlers tied to its head.

This the bearer set on the gourd just south of the circle, and the dancers stalked and killed it with lances. This was accomplished with the most grotesque pantomiming, the dancers creeping up on the deer and spearing it. The crowd of spectators enjoyed this tremendously, cheering on the hunters and offering advice. Meanwhile the high gusty wind kept blowing the gourds over and rolling them on the ground, so that the dancers had to chase them and put them back in place. A little yellow puppy, very much excited by the uproar, dashed into the milling
[522] dancers, barking and chasing them. The dancers turned on the pup and pretended to hunt it, finally chasing it off, brandishing their weapons and leaping into the air. This also was much enjoyed by the onlookers.

After the deer had been dispatched, it was skinned and divided, still in pantomime. Then the dancers gathered in a great circle, tangent to the east side of the circle inscribed on the ground, and sat down.
[522] The ensuing few moments were apparently spent swapping lies about their hunting exploits, one holding his hands apart to describe the length of his catch. Another took a Bull Durham sack from his pocket and pretended to roll and light a cigarette. Others reached over and took up gourds, only to be stopped and apparently scolded by two men who sat in front of the entrance to the circle of gourds.

Soon, however, the men guarding the gourds turned and on hands and knees took them up and passed them out through the entrance. They were handed about the circle of seated dancers, who removed the stoppers and pretended to drink deep from the vessels.

Now occurred a drunken riot in pantomime, in which the dancers became drunker and drunker, and the action more and more ridiculous. One man imitated a drunk sick to his stomach, with appropriate motions, collapsing on the ground and rolling about, helped up by other drunks who
● [831] then collapsed with him. Others performed various obscene gestures, mimicking the discharge of natural functions, and evincing a rather considerable knowledge of various perversions.

One by one the drunken dancers staggered off the dance floor, breaking into a run when outside the ring of spectators, and going to the enclosure. Last out were three, apparently boon companions, who had a most difficult time helping each other off the floor, complicated by the puppy, which dashed about them, yapping and snapping.